1:Nimuendajú E-5 (1941-1942) 1952
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pl. 9, *b*) and animal figures, also of wood, miniature canoes, and small bows and arrows. Not uncommonly one will see a spinning-top (*ńuⁿtomačë*; Tessmann, *nótomas*) made of a tucumã nut, with a lateral hole and a wooden peg; it is spun by a cord twisted about this peg, the loop fastening the top being jerked by the left hand, which secures it. Contrary to what Tessmann says, the Tukuna do have the whirligig or buzzer disk (*Surrscheibe*, mu'uk]; l.g., mutuca, or gadfly)* made of a piece of gourd with serrated edges. The bull-roarer (*brinquedo do cão*) is rare; some say that it came to the Tukuna as a Neobrazilian game. Little girls and young maidens sometimes pass the time making cat's cradles with an endless cord, stretching it between the fingers and toes and using the teeth as an aid.

Very early, a small burden basket is made for a girl, with which she accompanies her mother to the clearing. A boy receives a small paddle and javelin and goes with his father in the canoe to fish. Furthermore, children begin to take active part in festivities at an early age, dancing with their little companions of the same age and sex and partaking of alcoholic beverages when their parents permit it. Later on, even though they can scarcely propel a canoe, they begin to play for hours on end in the igapó, killing small fry and eating tiny fruits.

Because they all, from the age of two years, know how to swim, there is no danger of drowning. Similarly, while searching for fruits they learn to climb trees with astonishing dexterity; they sometimes spend hours perched on tree limbs simply from sheer pleasure at being aloft.

I have already referred (p. 50) to the fact that children here squall and fight among themselves much more than in any other tribe I know of; also, the parents frequently punish them physically but on the whole do not scold them much with yells and insults, correcting them with a sudden gesture and with few words or none. With remarkable calm they discipline children under two years of age who become naughty or cry obstinately. With a silencing gesture the mother or father orders the eldest sister to fetch a flower of a species of nettle (l.g., pinupinú; T., na:-ku'), of which a few specimens are planted for this purpose around the clearing, and it is placed at the child's side without a word. If he obeys, very well; otherwise, if he touches the flower lightly with the naked skin of his limbs and body, the contact produces a painful burning sensation, which, however, is considered beneficial to the health of the infant. Usually the child recognizes the nettle on sight and is terribly afraid of it. Adults apply it as a remedy for local pain, poisonous insect bites, or rheumatism. Some fathers, moved by their predilection for male children, permit boys all sorts of abuses and naughtiness up to the age of three or four, while they oblige their daughters to bear silently the frequent, and not so innocent, attacks of the brothers' petty tyranny until the day of reckoning arrives. Then, the father, deciding that the cup of patience is filled, suddenly punishes the boy in such a way that he never again trusts in paternal forbearance, never again feels secure, and flees at the slightest suspicious movement (see p. 51).

* In Brazil, non-Indians make this toy out of a button with a string threaded through the holes, the free ends being knotted together. Holding the extreme ends of the double loop in both hands, the operator winds up the string tightly by a looping motion for which the button provides the weight. The extreme ends of the string are then pulled taut, and the button rapidly untwirls the string, producing a whining sound like that of a gadfly (*mutuca*).—Trans.

2: Nimuendajú E-5 (1941-1942) 1948
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861 824 More than among other tribes, *Tucuna* children receive corporal punishment, especially with the external application of nettle flowers that are grown for this purpose at the edge of the yard. They play with dolls 524 carved of muirapiranga, figures of animals, little canoes, small bows and arrows, and buzz-disks of gourd shells.

173 881 **Boys' puberty observances.**—There is a tradition that in former times, young men were initiated when their voices changed, being secluded and then perhaps formally admitted to the secrets of the megaphone (tá/ki) through an application of snuff called ká/vi, which is still used occasionally.

114 838 There are no vestiges of homosexuality, as claimed by Tessmann (1930, p. 563).

881 **Girls' puberty rites.**—At her first menstruation, a girl is secluded in the house loft. This is not so cruel as certain travelers (Bates, 1863, 2:406) [114] proclaim. Every girl submits willingly, convinced that her peculiar condi- [626] tion requires it and that its omission would be dangerous, as she is surrounded by invisible "immortals" and demons, who seek contact with her and at times cause extraordinary supernatural experiences. Many stories told to a girl in seclusion illustrate this dangerous state.

[342] The people hasten to prepare for the girl a circular seclusion room adjacent to the east or west wall of the house, according to her moiety. [532] They decorate the walls with painted bands and lines, and figures of the sun, moon, morning star, and deer, the last a symbol of vigilance and not a "totem."

[262] Preparations for the feast sometimes require months. They prepare roast meat and beverages and make the house ready. The girl's father is host, but her paternal uncle and his wife direct all ceremonies concerning her person, being wholly responsible for her. [574] Friends and acquaintances receive two invitations to the feast; the second, which specifies the date, [202] is issued to the sound of the bark trumpet, which is carried hidden in the [534] canoe.

In the exterior portion of the house, corresponding to the girl's seclu- [534] sion room, a long fence is made with straw walls to conceal the megaphone (tá/ki), its statues, and the bark trumpet which operate behind it each night of the feast and are removed before daybreak and hidden underwater in the creek. People are chosen and invited to operate these instruments by the head of the house when the time comes; there is no permanent assignment. Inside the fence of the megaphone, snuff (ká/vi) or tobacco [276] powder is taken with several ingredients (but not parica). The snuff is kept in a snail shell and blown into the nose by means of an apparatus made of a tubular bone and two quills of royal sparrow hawk feathers, or by means of a simple taboca (bamboo) tube. Boys of 7 or older cus- [562] tomarily are given snuff, after which they may see and touch the instru- [858] ments within the fence, which are taboo to women and to boys who have not yet had it.